FITNON KI KASRAT
aur
HUMARI ZIMMEDARI

By

Fazilat-us-Shaikh

Abdussalam salafi حفظه الله

(Ameer Subai Jamiat Ahle Hadees Mumbai)

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Altafurrahman Salafi

Transliteration:

U K Momin

SUBAI JAMIAT AHLE HADEES, MUMBAI

بسم الله الرحمن الرحيم

✺ Nizaam e aazmaish aur uski mukhtalif shakleiñ:

Mo'azziz deeni bhaiyoñ aur islami maao aur behnoñ!
Allah ta'ala ka ek qanoon aur sunnat hai jise usne humein bataya hai, aur usko humein zehen-nasheen karlena chahiye ke:

﴿وَنَبْلُوكُم بِالشَّرِّ وَالْخَيْرِ فِتْنَةً وَإِلَيْنَا تُرْجَعُونَ﴾ [الأنبياء: ٣٥]

Hum tumheiñ zaroor khair wa shar donoñ pehluoñ se aazmaayenge- yaani Allah ta'ala humein donoñ tarah ke haalaat me mubtila karke aazmata hai, khwah woh khair ho ya shar- aur yaad rakho ke tum sabko hamare hi paas laut kar aana hai-
Maloom hua ke fitne shar ke hawale se bhi aate hain aur khair ke hawale se bhi aate hain-

✺ khair wa shar ke zariye aazmaish:

Hum aam taur par fitna sirf us cheez ko samajhte hain jise hum apne liye bura samajhte hain, yaa jo humein nuqsandah nazar aati hai, jabke Allah ta'ala farmaata hai ke jise tum acha samajhte ho, woh bhi tumhare liye fitne ka ek pehloo hai, yaani fitna khair ka bhi hota hai aur shar ka bhi- maslan bimari ko hum shar samajhte hain aur sehat ko khair, lekin donoñ sooratein Allah ta'ala ki taraf se aazmaish ka zariya hain-
Halanke hum aam taur par bimari ko hi fitna samajhte hain- jabke Allah ta'ala farmaata hai ke hum tumhein sehat aur bimari, donoñ mein mubtila karte hain taake tumhari aazmaish ki jaa sake- jaise ghurbat fitna hai- waise maaldaari bhi fitna hai- ek gareeb aadmi apni ghurbat ko apne liye bahut badi musibat samajhta hai, aur yaqinan ghurbat ek badi aazmaish hai, magar Allah ta'ala ke nazdeek ghurbat ki tarah maaldaari bhi ek aazmaish hai-

✺ Amn o amaan aur bad-amni ke zariye aazmaish:

Amn o aamaan ek bahut badi ne'mat hai, lekin Allah ta'ala amn o aamaan ko bhi aazmaish kehta hai,isi tarah jab Allah ta'ala bad-amani aur khauf ke haalaat paida karta hai,to woh bhi ek aazmaish hoti hai-
Aap aur bhi misaalein shamil kar sakte hain ke: baaz auqaat siyasi haalaat bahut ache hote hain, aur ek badi nemat hoti hai, jabke dusri taraf, baaz auqaat siyasi haalaat bahut khaufnaak aur khatarnaak hote hain, aur yeh bhi ek bada fitna hai- lehaza humein nahin samajhna

chahiye ke Allah ta'ala ne hamare liye fitna sirf unhiñ cheezoñ ko banaya hai, jinheiñ hum bura samajhte hain, balke woh cheezeiñ bhi hamare liye fitna hain jinheiñ hum acha samajhte hain- kyunke donoñ pehloo se Allah ta'ala bande ko aazmaata hai-

✺ ilm kab fitna ban jaata hai?

Isi tarah ek aadmi ke liye ilm bhi basaa auqaat fitna ban jaata hai- haalanke ilm ek bahut badi ne'mat hai, phir ilm aakhir kaise fitna ban jaata hai? Woh is tarah ke agar ek shakhs ilm haasil to kare, lekin uske mutabiq Amal Naa kare, aur ilm ke mutabiq taleem Naa de, to woh ilm uske liye fitna ban jaata hai-

✺ Maal aur aulaad ke zariye aazmaish:

Aese hi maal, aulad aur duniya ki deegar ne'mateiñ bhi insaan ke liye fitna aur aazmaish hain- Allah ta'ala farmaata hai:

﴿ إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِندَهُ أَجْرٌ عَظِيمٌ﴾ [التغابن: ١٥]

Tumhare maal aur tumhari aulaad bhi tumhare liye fitna hain-
Allah ta'ala ne humein bataya hai ke hamara maal aur hamari aulaad hamare liye fitna aur aazmaish hain-

Allah ta'ala ne maal ataa kiya hai taake dekh sake ke hum usay kis tarah kharch karte hain- kya hum is maal ko jayaz tareeqoñ par kharch karte hain? Kya hum is maal ko Deen ki sarbulandi, apne ahl o ayaal, rishtedaaroñ aur zaroorat mandoñ par kharch karte hain, yaa hum usay haram kaamoñ me zaaye kardete hain? Isi tarah maal aur aulaad donoñ allah ki di hui ne'mateiñ hain, lekin agar
Hum unki muhabbat mein Allah ke Deen se door ho jaayeiñ, rishtoñ ko tod deiñ, aur haq wa inssaaf se munh mod leiñ' to yeh ne'matein hamare liye fitna ban jaayegi-
Allah ta'ala ne Qur'an e Kareem me aesi aulaad aur azwaaj ko hamare dushman qarar diya hai, farmaya:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَّكُمْ فَاحْذَرُوهُمْ﴾ [التغابن: ١٤]

Aye imaan waalo! Tumhari baaz biwiyañ aur baaz bachche tumhare dushman hain pas inse hoshiyaar rehna-
Aakhir aulaad kaise dushman ho sakti hai? Jab aulaad humein Deen se door karne ka sabab ban jaayeiñ, to yeh aulaad hamari sabse badi dushman ban jaati hai, dushman apne dushman ki kabhi bhalayi nahiñ

chahta hai, woh hamesha nuqsan pahunchaane ki har mumkin koshish karta hai, aur agar hamari aulaad humein Deen se door karne ka sabab ban jaaye, to woh bhi hamare dushman hain, lekin hum is baat ko nahiñ samajhte- misaal ke taur par, agar kisi ki aulaad haraam khwahishaat ki takmeel chahti ho jabke doosri taraf deen ke taqaaze hoñ, aur walidan Deen ke taqaazoñ ko chodh kar apni aulaad ki na-jayaz khwahishaat poori karne me maal kharch karein to goyaa woh is fitne mein mubtila hokar naa-kaam hogaye-

✺ Aazmaish ka maqsad aur hamari zimmedari:

Asl baat yeh hai ke insaan dekhe ke woh in fitnoñ aur aazmaishoñ mein allah ke deen,imaan aur aqeede ki hifazat kaise karta hai? Is tarah ki aazmaishoñ se Allah ta'ala dekhna chahta hai ke kya tum Allah ki ataa kardag ne'matoñ ka sahih istemal karte ho ke nahin karte? Allah ki di hui sehat ka istemal Allah ki farmaabardaari aur bandgi mein karte ho yaa nahin karte? Aur agar Allah ne ghurbat ya bimari mein mubtila Kiya hai, to tum matlooba imaan par qayam rehte ho ke nahin rehte?

✺ Bimari aur tandrusti ke zariye aazmaish:

Bimari aur tandrusti yeh donoñ bhi Allah ta'ala ki taraf se aazmaish hain- inke zariye Allah ta'ala humein aazmaana chahta hai, aur woh dekhna chahta hai ke hum apne aqaaid aur aamaal me kitne sachche hain- Allah ta'ala hamare kirdaar, soch aur Amal ke zariye hamare daa'woñ ka saboot jamaa karta hai-hum yeh dawaa karte hain ke bimari allah ki taraf se hai aur shifa bhi usi ki jaanib se aati hai- jab hum bimar hote hain to Allah hi humein shifa deta hai, aur yeh hamara aqeedah aur imaan hai- to Allah ta'ala ne shifa ke liye jo jayaz aur halal tareeqe bataye hain, agar hum unko chodh kar haram tareeqoñ ki taraf jaate hain to hum fitne me mubtila hokar imtehan mein naakaam hojaate hain- aksar hum is Haqeeqat ko mamuli samajhte hain, lekin haqeeqat yeh hai ke islami nuqta e nazar se yeh masail ghair ehem nahin hain- humein yeh baat samajhni chahiye ke tamaam haalaat, chaahe woh musibat ke hoñ ya aasani ke, Allah hi ki taraf se hain, aur inme hamare aamaal ka bhi dakhal hota hai- allah ta'ala humein jaañchna chahta hai aur dekhna chahta hai ke hum apne daa'woñ me kitne sachche hain aur kitne jhoote hain? Yahi wajah hai ke usne yeh waazeh taur par farma diya hai ke:

:﴿أَحَسِبَ النَّاسُ أَن يُتْرَكُوا أَن يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ﴾ [العنكبوت: ٢]

Kya logoñ ne yeh samajh liya hai ke sirf imaan laane ke daawe ke baad unheiñ chodh diya jaayega aur unheiñ aazmaya nahiñ jaayega?" yaqeenan unheiñ aazmaya jaayega-

✺ Aazmaishoñ ke zariye daawedaari ki Haqeeqat ayaañ hoti hai:

Allah ta'ala jaanta hai ke hum me se kaun sacha hai aur kaun jhoota, lekin woh hamare Amal se hamara sach aur jhoot waazeh kardena chahta hai- isi liye Jahan Allah ta'ala ne humein manaa' Kiya hai ke fulaā fulaā Jaghoñ par jaake shifa Naa dhundhta, taweez aur dhaago me shifa mat dhundhna, kaahinoñ ke paas jaakar shifa mat talab karna,kyunke yeh jagheiñ shifa ki nahiñ hain, balke yeh cheezeiñ tumhare diloñ mein bimariyañ badhane wali hain, aur tumhare aqeede ko faasid karne wali hain- lehaza jab yeh dawaa hai ke shifa dene wala Allah hai, aur shifa ke jayaz sources aur zaraaye bhi bataye gaye hain aur yeh bhi bataya gaya hai ke halal aur paak cheezoñ ke zariye shifa dhundho, haram zariye se shifa mat dhundho, to is daawe me khara utarne ki koshish karo,aur yeh samjho ke isme hamari aazmaish hai- halal aur jayaz zaraaye bhi duniya me maujood hain aur haram zaraaye bhi, ab bande ki asl aazmaish yahi hai ke woh Allah ke bataye hue tareeqe ke mutabiq shifa dhundhta hai ya uske manaa kardah tareeqe ko shifa ka zariya banata hai?

✺Ek doosre ke zariye aazmaish:

Deeni bhaiyo! Hamari zindagi ke aam haalaat mukhtalif hain, aapke haalaat alag hain, aapke Bhai ke haalaat alag hain, aur doosre afraad ke haalaat bhi mukhtalif hain, go hum sab mukhtalif haalaat se guzar rahe hain, aur Allah ta'ala ne yeh haalaat, chaahe woh shar ke hoñ ya khair ke, yeh hamari aazmaish aur imtehan ke liye banaye hain-
Irshad e baari ta'ala hai:

﴿وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً أَتَصْبِرُونَ﴾ [الفرقان: ٢٠]

Aur humne tum me se har ek ko doosre ki aazmaish ka zariya bana diya- kya tum sabr karoge?

✺ Kitab o sunnat ki pairwi ka dawaa aur usme hamari aazmaish:

Deeni bhaiyo! Jab hum kehte hain ke "Allah hamare liye kaafi hai" aur "Allah ki kitab aur Nabi sallallahu alaihi wasallam ki sunnat hamare liye kaafi hai", to yeh hamara dawaa ban jaata hai-hum jab ye kehte hai ke nabi Kareem sallallahu alaihi wasallam ne farmaya hai ke duniya me jab gumrahiyañ aam ho jaayegi, aur yeh gumrahi aesi hi phail jaayegi jaise raat ke andhere ka saaya chha jaata hai, to us waqt andhroñ mein raasta bhatak jaane, aur andheroñ me qadam phisalne ka khatra bahut zyada hota hai, aur umooni taur par yahi hota hai, to aesi soorat mein roshni Kahan se milegi?roshni Allah ki kitab aur uske Deen se milegi, aur hidayat bhi wahiñ se milegi-lekin agar yeh sirf hamare daawe hi reh jaayeiñ, to phir yeh kitan khatarnaak hai, aakhir is soorat e haal meiñ humeiñ kaise sahih raah naseeb hogi? Nabi e Akram sallallahu alaihi wasallam ne apni um bimari me ummat ko yeh wasiyyat farmayi, jisme aapki wafay hui ke:

''تَرَكْتُ فِيكُمْ أَمْرَيْنِ لَنْ تَضِلُّوا مَا تَمَسَّكْتُمْ بِهِمَا كِتَابَ اللَّهِ وَسُنَّةَ نَبِيِّهِ''-

Mai tumhare darmiyaan do cheezeiñ chodhe Jaa Raha hoon,ek Allah ki kitab aur doosri meri sunnat- agar tum unhein mazbooti se thaame rakhoge to kabhi bhi gumrah nahiñ hoge-

[مؤطا امام مالک: ۲٦۱۸، وحسنہ الألبانی]

Haalat aur maahol badalte rehte hain aur aese haalaat aur maahol mein agar koi Allah ki kitab aur nabi aur nabi Kareem sallallahu alaihi wasallam ki sunnat se roo-gardaani kare, to woh apne daawe ke khilaf chala jaayega, aur yaqeeni taur par raah e haq se bhatak jaayega- har kalma go yeh dawaa karta hai ke Allah ki kitab aur nabi sallallahu alaihi wasallam ki sunnat hi humein gumrahi se bacha sakti hain- lekin kya hum is daawe ke saath saath kitab o sunnat ka ilm hasil karke ispar Amal bhi karte hain? Nabi Kareem sallallahu alaihi wasallam ne farmaya ke Qayamat ki nishaniyoñ me se ek yeh hai ke:

'' إِنَّ مِن أَشْرَاطِ السَّاعَةِ أَنْ يُرْفَعَ العِلْمُ، وَيَكْثُرَ الجَهْلُ''-

Ilm Kam ho jaayega, aur jehel phail jaayega- aur isi tarah be-amali aam ho jaayegi- [صحیح بخاری: ۵۲۳۱، صحیح مسلم: ۲٦۷۱]

Aajkal ilm maujood hai, lekin kya us ilm ke mutabiq Amal paaya jaata hai?ilm ke bawajood Amal Naa karne wala, aur ilm ke baghair amal karne wala donoñ hi fitne aur aazmaish ka shikar hote hain-

Aaj duniya me soorat r haal kitni kharab hai! Yeh saare soorat e haal fitnoñ ka nateeja hain, aur aam taur par hum un tamaam fitnoñ aur aazmaishoñ mein fail hain-

✺ khwahishaat aur shahwaat ka fitna:

Deeni bhaiyo! Duniya me ek bahut bada fitna jo Allah ta'ala ne bataya hai, woh khwahishaat wa shahwaat ka fitna hai- shahwaat ki cheezoñ se muhabbat, duniyawi lazzatoñ ki chahat aur unse had-darjaa lagaao intehayi darje ka hai, aur yeh Roz badhta Jaa Raha hai- aulaad ki muhabbat, maal ki muhabbat, daulat ki muhabbat aur apni mehboob cheezoñ se unsiyat aur lagao badhti Jaa Rahi hai-lekin ghaur kijiye ke unki muhabbat ke muqable mein humein Allah Ke Deen se kitni muhabbat hai? Allah ta'ala se kitni muhabbat hai?Allah ke rasool sallallahu alaihi wasallam se kitni muhabbat hai? Humein apne badoñ se, ulama aur maa baap se kitni muhabbat hai? Haqeeqat yeh hai ke hamare Deen se muhabbat ghat-ti Jaa Rahi hai aur duniyawi shahwatoñ aur lazzatoñ se muhabbat badhti Jaa Rahi hai- hamari taraqqi Kahan ho rahi hai? Duniya ke peeche lag kar hum kya hasil kar rahe hain? Jab Banda duniya ki talab mein Magan ho jaata hai to Allah ta'ala apni mashiyyat se usay duniya de deta hai, jitna woh chahta hai- lekin jab Banda duniya ke peeche pad kar Deen se be-fikr aur ghafil ho jaata hai, to samajh lijiye ke woh Allah ki taraf se duniya ke fitne mein mubtila hokar halaak ho raha hai- aese shakhs ko duniya ke fitnoñ ne apna shikaar bana liya hota hai-

✺ Ghurbat aur maaldaari ke zariye aazmaish:

Mere bhaiyo! Allah ta'ala ne apne Azeem wa baleegh kalam mein yeh farmaya hai ke:

﴿وَنَبْلُوكُم بِالشَّرِّ وَالْخَيْرِ فِتْنَةً﴾ [الأنبياء: ٣٥]

Hum tumheiñ zaroor aazmaayenhe, kyunke is duniya mein humein aazmaish ke liye paida kiya gaya hai, aur yeh aazmaish humein khair aur shar donoñ pehluoñ se ghere hue hain-

Sayyedna abdurrahman bin auf radiallahu anhu, Jo ashra e mubashshirah mein se hain, bade jaleel-ul-qadr aur Ameer sahabi thay- ek martaba Nabi e Kareem sallallahu alaihi wasallam ne unse farmaya ke

" إذا فُتِحَتْ علَيْكُم فارِسُ والرُّومُ، أيُّ قَوْمٍ أنتُمْ؟"-

Jab Allah ta'ala tumhein faaras aur rom ki futoohaat ataa karega aur duniya ki daulat wa hukoomat tumhare qadmoñ mein hogi, to us waqt tum kaise rahoge?" abdurrahman bin auf radiallahu anhu ne farmaya ke:

" نَقُولُ كما أمَرَنا اللَّهُ"-

Ya Rasool allah! Hum waise hi Allah ke farmaabardaar rahenge jaise Aaj hain- [Sahih Muslim 2962]

Yaani humein daulat Milne ke baad bhi Allah ke ahkaam ki pabandi karni hai, jaise hum ghurbat mein karte rehte hain- yahi woh imtehan hai jis mein humein kamyab hona hai- lehaza ghareebi ki aazmaish mein kamyab hone wala shakhs, agar ameeri mein bhi Allah ke ahkaam ki paasdaari kare, to wahi haqeeqi kamyab hai- lekin hum dekhte hain ke aam taur par log halal aur haram ki Parwaah kiye baghair daulat aur taraqqi ki talash mein har jayaz aur na-jayaz zariya istemal karte hain,sood aur ghair sood ki tameez kiye baghair daulat kamaane ke liye sab kuch kiya jaata hai- Allah ta'ala ne humein aazmaish ke liye halal Aur haram donoñ zaraaye muhiya kiye hain, taake hamari khwahishaat aur taqwe ke imtehaan liya Jaa sake- Allah ke nek bande hamesha halal tareeqe ikhtiyar karte hain, chaahe haram raaste kitne hi pur-kashish kyun naa hoñ-

✺ Mard o aurat ki ek doosre ke zariye aazmaish:

Allah ta'ala ne mardoñ ke liye unki biwiyañ aur aurtoñ ke liye unke shohar rakhhe hain,

Taake Iffat aur paak-damani ke zariye khwahishaat poori hoñ, lekin uske saath saath mu'ashrey me zina aur badkaari ke raaste bhi maujood hain- yahan bande ko chaukanna rehne ki zaroorat hai ke woh haraam raaste ko chodh kar halal ko ikhtiyar kare- jiska imaan wa aqeedah sahih aur pukhta hota hai woh haram zaraaye se door bhaagta hai aur Allah ki halal kardah ne'matoñ par iktefaa karta hai- jaisa ke woh waqia jise hum kehte aur sunte rehte hain ke ek sahabine rasool sallallahu alaihi wasallam (mursad bin abi mursad al-ghanwi radiallahu anhu) imaan laaye, imaan laane se pehle unka kisi aurat se na-jayaz talluq tha, imaan laane ke baad, ek din us aurat se mulaqat

hui, to us aurat ne apne puraane galat talluqaat ka hawala dete hue apni na-jayaz khwahish ka izhaar kiye ke

" مَرْحَبًا وَأَهْلًا هَلُمَّ فَبِتْ عِنْدَنَا اللَّيْلَةَ."

Magar dekhein, woh musalman naujawan kya jawab deta hai, kehta hai ke:

" يَا عَنَاقُ حَرَّمَ اللَّهُ الزِّنَا"

Tujhe maloom nahin ke mai musalman hogaya hun, aur Allah ne zina haram qarar diya hai?"
[Sunan-at tirmizi: 3177, Sunan Abi dawood: 2051, sunan nisaai:2328, wa hasana albani]
Yaani jab koi shakhs Islam qubul karleta hai to uske saamne agar haram zaraaye maujood bhi hoñ, to woh unhein aazmaish samajh kar unse bachta hai, woh Allah se madad maang kar apni nafs ki khwahishaat par qaabu paata hai aur kehta hai ke "Mai musalmaan hun, main aesi giri harkat kaise kar sakta hun?"
Mere bhaiyoñ! Yeh ek bahut bada sabaq hai jo humein apni zindagiyoñ mein apnana chahiye- yeh koi mushkil baat nahin hai ke bahut gehraai me jaane ki zaroorat Pade, aur naa hi isko samajhna mushkil hai-

✺ fitno se bachao aur uski tadaabeer:

Nabi Kareem sallallahu alaihi wasallam ne farmaya ke jab fitne aam ho jaayeiñ, har taraf fitne hi fitne hoñ, to tum nekiyoñ, ibadatoñ aur ache kaamoñ ke taraf aage badho-

" بادِرُوا بالأعْمالِ فِتَنًا كَقِطَعِ اللَّيْلِ المُظْلِمِ"- [صحيح مسلم: ١١٨]

Lekin sawal yeh hai ke in fitnoñ mein nekiyoñ ki taraf kaun badhega? Wahi shakhs nekiyoñ ki taraf badhega Jo Deen ke tayeëñ fikr mand ho, Fitnoñ ke maahol mein bhi neki aur khair ke kaamo ko ikhtiyar karne wala ho-

Nabi Kareem sallallahu alaihi wasallam ne farmaya ke fitne taareekiyoñ ki tarah phail jaayenge, jaise raat ki taareeki har cheez ko dhaanp leti hai, aese hi fitne bhi har taraf chha jaayenge-
In fitno ki shiddat itni hogi ke

"يُصْبِحُ الرَّجُلُ مُؤْمِنًا وَيُمْسِي كافِرًا، أَوْ يُمْسِي مُؤْمِنًا وَيُصْبِحُ كافِرًا، يَبِيعُ دِينَهُ بعَرَضٍ مِنَ الدُّنْيا".

[صحيح مسلم: ١١٨]

Subah ka musalman shaam ko kaafir ho jaayega aur shaam ka musalman subah ko kufr mein mubtila ho jaayega- aese khaufnaak aur pe-dar-pe fitne honge-

Is liye nabi Kareem sallallahu alaihi wasallam ne naseehat farmaayi ke:

”بادِرُوا بالأعْمالِ فِتَنًا كَقِطَعِ اللَّيْلِ المُظْلِمِ“- [صحيح مسلم: ١١٨]

Ache aamaal ki taraf jaldi karo-

Yeh mar dekho ke kitne log chor hain,yeh misaalein mat do ke kitne log sood khor hain, kitne be-imaan hain, kitne log be-namazi hain, aur kitne log haq wa insaf se door hain, in hawaaloñ se khud ko dhoka mat do- Nabi Kareem sallallahu alaihi wasallam ne pehle hi bata diya ke fitne raat ki taareeki ki tarah phailenge, lekin tumraha farz yeh hai ke in fitnoñ ke beech me tum neki aur khair me kaamo ki taraf aage badh jaao

Hamare mua'shre mein yeh hota hai ke hum buraiyoñ ki misaalein dene lagte hain, ke fulaāñ to aese hain, fulaāñ waise hain, lekin Allah ka deen humein yeh ta'leem deta hai ke doosroñ ko naa dekho ke kaun kaisa haiM balke khud apna jayeza lo ke tum kya kar rahe ho? Isi mein tumhari kamyabi hai aur isi tarah tum fitnoñ se apne aapko bacha sakte ho-

✺ Waqf board ke mutalliq tarmeemi bill ke zariye aazmaish:

Allah ta'ala humein khair aur shar donoñ pehluoñ se aazmaata hai, taake hamare imaan ka imtehaan le- misaal ke taur par, Aaj hamare khilaf mulk mein ek badi siyasat chal rahi hai, yeh shar hai hamare liye- aese shar ke haalaat mein hamare Deen ka taqaaza kya hai? Jahañ mushkilaat hain, Deen par hamle hain, hamare aqeede par hamle hain, hamari community par ek tabqaa be-jaa ilzaamaat lagaa Raha hai, hamare naujawaanoñ ko badnaam kiya jaa raha hai, aur hamare Nabi sallallahu alaihi wasallam ke shaan mein gustaakhiyañ ho rahi hain, hamare buniyadi huqooq ke khilaf kaam kiya jaa raha hai, ye sab shar ke mazaahir hain, aur yeh sab Allah ki taraf se hamari aazmaish hai, ke in haalaat mein humein kya karna hai? Is waqt hamare liye aazmaish hai ke waqf board ke mutalliq tarmeemi bill pass karne ki koshish ki jaa rahi hai, waqf board jaise ehem idaare ko apne maqasid ke khilaf istemal karne ki koshish ho rahi hai- yeh sab aazmaisheiñ hain, aur is haalaat me hamara farz hai ke hum apne ulama aur deeni qayaadat ki di gayi hidaayaat par amal karein, hum jazbaati faisle Naa karein aur

koi aesa Amal Naa karein Jo hamare liye nuksandah ho- jab humein manaa Kiya Jaa Raha hai ke ehtejaaj ke raaste par naa jaayein, sadkoñ par nikal kar hangama aarai Naa karein, kyunke yeh soorat e haal hamare haq mein nahiñ hai, to humein isi mashware par amal karna chahiye- agar hamare ulama, qayadat ya tanzeemeiñ humein yeh kehti hain ke humein apni raaye ko mossar andaaz mein pesh karna chahiye aur tarmeemi bill ko mustarad karne ke liye munasib tareeqe se paigham pahunchaana chahiye, to humein unki baat maanni chahiye- agar hum apni marzi aur jazbaatiyat se koi aur raasta ikhtiyar karenge aur kisi ki bhi aawaz ke peechhe chal padenge to iska anjaam siwaaye nuqsan ke kuch nahiñ hoga-

✺ Fitno se nijaat ke usool

Deeni bhaiyo! Is waqt hamare liye zaroori hai ke hum apni sawaabdeedah ke bajaye ulama aur jamatoñ ki sawaabdeedah ki roshni mein chaleiñ- kyunke jab hum aesa karenge to fitnoñ se bachenge, warna fitnoñ me mubtila ho jaayenge- agar koi aawaz uthe ke fulaā maidan me jamaa hokar hangama karna hai, aur aapke ulama ya jamat aapko is se rokte hon, to samajh lijiye ke woh raasta ummat aur jamat ke liye mufeed nahiñ ho sakta- fitnoñ me sabse behtar rehnumai wahi kar sakta hai jiske paas kitab o sunnat ka ilm hai, yaani woh jo hamare mo'tabar ulama hain- aur jo duniya parast log hain, jinheiñ Deen ki gehrai haasil nahiñ, unke naaro aur aawazoñ ke peeche qat'an Naa bhaageiñ,kyunke unke piche bhaagne ka nateeja yeh hoga ke hum nuqsan zyada uthaayeiñge, aur phir bahut baad me humein samajh me aayega ke yeh raasta hamare liye sahih nahin tha- isi liye Allah ta'ala farmata hai ke:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنكُمْ﴾ [النساء: ٥٩]

Aye imaan walo! Allah aur uske rasool ki ita'at Karo, aur ho tum me se sahib e amr aur ulama hain unki bhi-

Kyunke ulama kitab o sunnat ka gehra ilm rakhne ki wajah se paida hona Wale masail mein jis tarah behtar rehnumai kar sakenge, waisi rehnumai woh kabhi nahiñ kar sakenge Jo kitab o sunnat ke maahir nahiñ hain-

Ulama ka hukm maanne ke liye haakim bhi pasand hain, aur unheiñ bhi apne mulk me allah ke

Qanoon ko naafiz karne ke liye ulama ke hukm ki pairwi karni chahiye-

Khulasa yeh hai ke allah aur uske rasool sallallahu alaihi wasallam ki taraf se humein yeh hidayat di gayi hai ke hum khair aur shar donoñ pehluoñ se aazmaya jaayenge, aur humein un aazmaishoñ me kitab o sunnat ki roshni me chalna hai- jab fitne aayeiñ, to humein dekhna hai ke Allah ki kitab aur nabi sallallahu alaihi wasallam ki sunnat humein kya rehnumai deti hai- agar hum ikhtelafaat ya fitnoñ me mubtila hoñ, to ulama ki rehnumai ke baghair kamyabi nahiñ milegi-

✺ikhtelafaat aur dhadbandiyaañ bhi aazmaish hain:

Ikhtelaaf, ye bhi ek imtehaan hai, allah ki taraf se- warna Allah ta'ala to farmaata hai ke:

﴿وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَـٰكِن لِّيَبْلُوَكُمْ فِي مَا آتَاكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُم بِمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ﴾ [المائدة: ٤٨]

Agar manzoor e maulaa hota to tum sabko ek hi ummat bana deta, lekin uski chahat hai ke jo tumheiñ diya hai usme se tumheiñ aazmaaye, lehaza tum nekiyoñ ki taraf jaldi karo, tum sabko Allah hi ki taraf lautna hai, phir woh tumheiñ har woh cheez bata dega jisme tum ikhtelaaf karte rehte ho-

Hamare paas Allah ki kitab aur nabi sallallahu alaihi wasallam ki sunnat maujood hai, aur nabi sallallahu alaihi wasallam ki sunnat saraapa khair hai, jabke sunnat ki mukhalifat ba'as e shar hai, to humeiñ sunnat ikhtiyaar karke kamyab ho jaana chahiye, kyunke yahañ duniya me nabi sallallahu alaihi wasallam ki sunnat ke khilaf kayi ek tareeqe maujood hain- chunancha jab yeh Kaha jaaye ke yeh hamare nabi sallallahu alaihi wasallam ki sunnat hai aur ek aadmi iske khilaaf kahe ke nahiñ, hamare imaam ka tareeqa aur maslak to fulaā hai- to aap batayiye ke yeh fitna iske liye kitni badi aazmaish ban gaya-

Yeh baat koi Aaj ki baat nahiñ hai- balke salaf ke daur se hi jab bhi is qism ke fitne aate rahe, ulama ne sahih raasta bataya, sahih hidayat di aur durust rehnumai farmaai-

Chunancha imaam shafayi rahimahullah farmaate hain:

”أَجْمَعَ الْمُسْلِمُونَ عَلَى أَنَّ مَنْ اسْتَبَانَتْ لَهُ سُنَّةُ رَسُولِ اللَّهِ ﷺ لَمْ يَكُنْ لَهُ أَنْ يَدَعَهَا لِقَوْلِ أَحَدٍ مِنْ النَّاسِ“-

Maine bade bade ulama se mulaqat ki, un sab ka is baat par ijmaa paaya ke nabi sallallahu alaihi wasallam ki sunnat aajaane ke baad iske khilaf chaahe jis ki bhi baat ho, use chodh diyaa jaayega-

[إعلام الموقعين عن رب العالمين - ط العلمية: ١ ٦]

Zara batayein ke kya yeh musalmanoñ ke liye imtehan nahin hai? Kya musalman is imtehan me aksar naakaam nahiñ ho rahe? Ek taraf nabi ki sunnat maujood hai, aur doosri taraf kisi aur ki baat ki jaati hai-
Allah ke nabi sallallahu alaihi wasallam ne farmaya:

عليكم بسنتي وسُنَّةِ الخُلَفَاءِ الرّاشِدِينَ الْمَهْدِيِيْنَ مِنْ بَعْدِي،تَمَسَّكُوا بها، وعَضُوا عليها بالنواجذ-

Meri sunnat par amal Karo aur mere khulafa e rashideen ki sunnat ko mazbooti se pakdo, jaise koi shakhs apni daadh ke daantoñ se kisi cheez ko pakadta hai-

[سنن أبي داود: ٤٦٠٧ سنن الترمذى: ٢٦٧٦، سنن ابن ماجه : ٤٢ وصححه الألباني]

Dekheiñ salaf saliheen ne apne man se taaweeleiñ karke sunnat aur nabi ki hidayat nahiñ chodhi,balke ikhtelaaf ko aazmaish samjh-
Misaal ke taur par Allah ke nabi sallallahu alaihi wasallam ne Usama bin zaid ko ek lashkar ka sipe salaar banaya tha aur ek mahaaz par bheja tha- jab aap sallallahu alaihi wasallam ki bimari ki khabar aayi to woh lashkar ruk gaya- woh lashkar aap sallallahu alaihi wasallam ki sehatyaabi ke intezaar mein ruka raha hatta ke Abu bakr radiallahu anhu ne dobarah usi lashkar ko usi mahaz par bhej diya, bawajood iske ke logoñ ne mukhtalif haalaat ka hawala diya-
Sayyedna Abu Bakr radiallahu anhu ne kaha:

لَوْ خَطَفَتْنِي الْكِلَابُ وَالذِّئَابُ لَأَنْفَذْتُهُ كَمَا أَمَرَ بِهِ رَسُولُ اللَّهِ وَلَا أَرْدُ قَضَاءً قَضَى بِهِ رَسُولُ اللَّهِ ﷺ وَلَوْ لَمْ يَبْقَ فِي الْقُرَى غَيْرِي لَأَنْفَذْتُهُ." [تاريخ الطبرى: ٢٢٦٣ ، الكامل فى التاريخ لابن اثير ٢ ١٩٥]

Yaani mujhe jurrat kaise ho sakti hai ke jis lashkar ko allah ke nabi ne tayyar karke bheja ho, usay mai kisi maslehat ke naam par rok doon?
Isi tarah Deen ke muamle me maslehat ka hawala dekar sunnat aur aqeeda nahiñ chodha Jaa sakta-

✺ Awwaliyaat wa tarjeehaat mein hamari aazmaish:

rafaahi aur Falahi kaam ke naam par hum bahut bedaar bo jaate hain, lekin Deen aur imaan ki qeemat par yeh bedaari nahiñ dikhayi deti- lehaza yeh bhi hamare liye ek firna hai ke hum rafaahi aur Falahi sargarmiyoñ ko asl samajhte hain aur deen o imaan ko koi ehmiyat nahiñ dete- Abdullah bin Umar radiallahu anhu se jab taqdeer ke inkaar ka masla bataya gaya to unhone farmaaya:

وَالَّذِي يَحْلِفُ بِهِ عَبْدُ اللَّهِ بْنُ عُمَرَ ، لَوْ أَنَّ لِأَحَدِهِمْ ، مِثْلَ أُحُدٍ ذَهَبًا ، فَأَنْفَقَهُ مَا قَبِلَ اللَّهُ مِنْهُ ، حَتَّى يُؤْمِنَ بِالْقَدَرِ."

Allah ki qasam agar unke paas uhad pahad ke barabar sonaa ho aur woh usay Allah ki raah mein kharch kar deiñ, to bhi Allah usay qubool naa farmaayega, hatta ke skh taqdeer par imaan le aayeiñ-[صحيح مسلم: ٨]

✺ Fitno se nijaat ki raah:

Deeni bhaiyo! Haq ki pehchan aksariyat se nahiñ hoti, balke haq ki pehchan daleel aur ilm se hoti hai- isi liye hum sabko yeh samajhna chahiye ke yeh tamam fitne jinke darmiyaan hum jee rahe hain, yeh hamari aazmaish ke liye hain, aur in fitnoñ se nikalne ki raah Allah ka Deen hai, shariat ka ilm hai, mo'tabar ulama ki rehnumai hai aur jamat ke saath mazbooti se judey rehna hai-agar hum ulama aur jamat se alag ho jaayeiñ, to hamari misaal us bakri ki tarah hogi jo rewad se alag ho jaaye aur bhediyaañ usay apna shikar bana le-

Isi liye nabi sallallahu alaihi wasallam na farmaya ke:

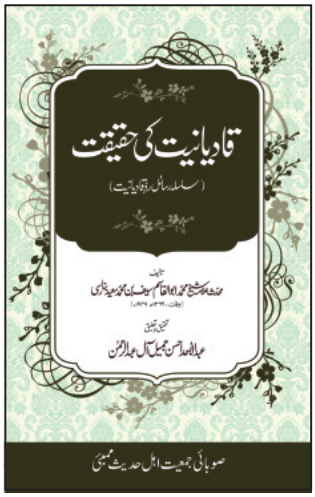
عَلَيْكُمْ بِالْجَمَاعَةِ وَإِيَّاكُمْ وَالْفُرْقَةَ سنن الترمذى: ٢١٦٥ ، وصححه الألباني وغيره

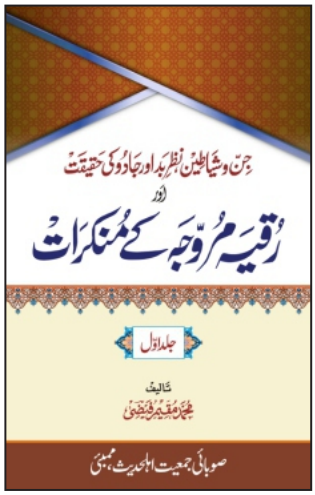
Tum jamat ko laazim pakdo warna tum inteshar aur fitnoñ me mubtila ho jaaoge-

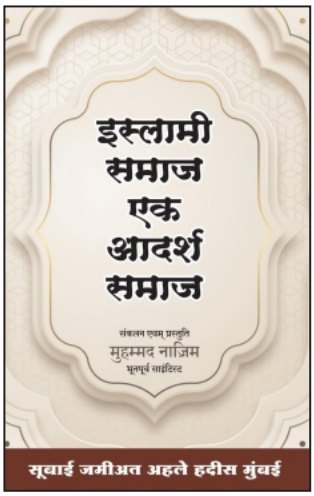
✺ duayiyaa kalimaat

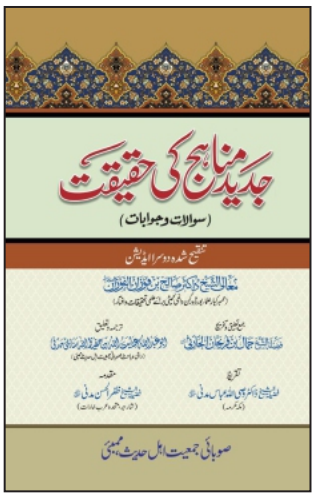
Allah ta'ala se dua hai ke woh humein Deen ki samajh ataa farmaye, aur in fitnoñ ke haalaat me saabit qadmi ataa farmaaye-millat aur mulk ke jitne masail hain, allah apni rehmat e khaas se unheiñ door farmaaye, aur humein taqwe ki zindagi ataa farmaye- hum jaante hain ke hamare masail ka hal taqwe ki raah par hai- aye Allah! Humein taqwe ki zindagi ataa farma, sunnat ki pairwise ki taufeeq de aur hamare diloñ mein yeh yaqeen paida karde ke hamari duniya aur aakhirat ki bhalai tere Deen aur nabi sallallahu alaihi wasallam ki sunnat mein hai- jab tak hum Zinda raheiñ teri sunnat par amal pairaa raheiñ, aur isi par hamara khaatma ho aameen-

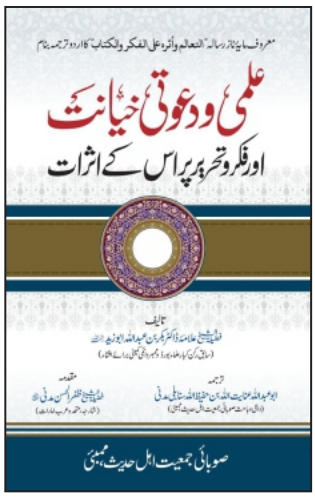
ہماری اہم مطبوعات

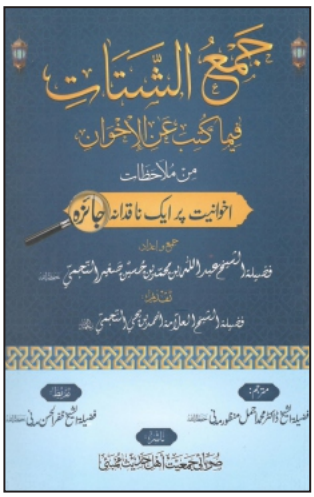


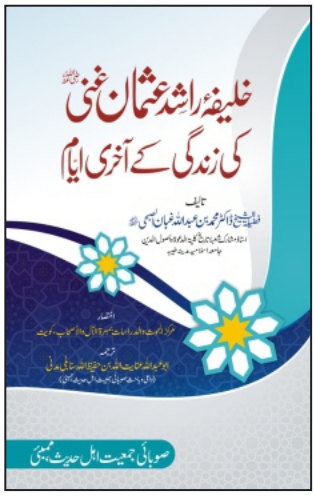












SUBAI JAMIAT AHLE HADEES, MUMBAI

14/15, Chuna Wala Compound, Opp. Best Bus Depot, L.B.S. Marg, Kurla (W), Mumbai - 400 070

● Phone : 022-26520077 ahlehadeesmumbai@gmail.com

@JamiatSubai subaijamiatahlehadeesmum SubaiJamiatAhleHadeesMumbai

www.ahlehadeesmumbai.com